Direction of the former; the remaining 16 per cent shall be for the benefit of the Government.

There are in all thirty-five articles, each of which needs profound consideration, and as but filters days are allowed for the reception of proposals, I think it probable senc will be given in. After the lance of the said time, no change can be made in any of the articles of any proposition which may be made.

I will take the first opportunity to send you a complete translation of this convecatoria.

ete translation of this concecatoria.
It was announced by The Trait d' Union some weeks lt was announced by The Trait d'Union some weeks since that Gov. Letcher was on the point of going home, whether his Government consented or not. Day before yesterday, 31st July, The Monitor stated that he had left en that day. We hear now that he will leave on the 3d. Why is all this?

Col. Ramsey left here a few days since for the purpose of exploring the River Mescala. This is supposed to be navigable for steamboats of small tunnage, from the vicinity of the city of Puebla to its embochure in the Pacific, some miles north west of Acapulco.

We have news that a revolution has broken out in Guadaisjara. It is stated that the revolutionists have but 200 men. Be their number what it may, I assure you they will not succeed, except in robbing the Government of some thousands.

I beg leave to add—that whatever proposals the Government may approve of for the road across Tehuantepee must have the consent of Congress before it can be carried into effect. In fifteen days, according to the consecutoria, we shall know who the company may be that shall have obtained the privilege.

Don Anselmo Zurntyza, the promistor of the line of

carried into effect. In fifteen days, according to the consocatoria, we shall know who the company may be that shall have obtained the privilege.

Don Anselmo Zurutuza, the proprietor of the line of Dilligences throughout the Republo, died at Puebla about eight days ago. He leaves a fortune of a million and a half, a great part of which he has laft to various religious institutions in Europe. He was almost without legal heirs. The stages will, according to the will, be continued on account of the estate for ten years, after which the concern will fall to the share of the first cierk of the establishment.

The Government has given permission for the introduction of 1,500 barrels of flour into Tampico, and also the quantity of hog's lard which may be necessary to supply the wants of the population. This was conceded at the instance of Sr. Roble, the Minister of War, who has just made a viest via Vera Cruz and Tampico to Matamoras, no doubt merely to ascertain what might be done to conclinate and obtain the good will of those populations. The people of Tampico have manifested much gratitude.

Eton account of the holiday, which commenced year.

ulations. The people of Tampiso have manifested much gratitude.

On account of the holiday, which commenced yesterday, and will last one mouth, the opera, has for that time been suspended. This company have given universal satisfaction, and have gained a most handsome profit. Notwithstanding the present distress, which is very great, the opera has always been crowded. The Monteyle, the National establishment for making loans on personal property, &c., has, since the commencement of the opera, increased its leans on jewelry, &c., &c. to the amount of \$3,500 a month? This company have been enormously taxed: For instance, Madame Stefanoni had a personal tax imposed on her of \$125a month, and two or three of the other principal singers also an equal amount, and the rest in proportion. An appeal has been made against this extortion directly to the President of the Republic, and it is probable it will be President of the Republic, and it is probable it will be

The Indians have entered the State of Zacatecos for the second time, and have committed new excesses. Eo

ENGLAND.

The Elections-Tories and Whigs.

Correspondence of The N. Y. Tribane. LONDON, Friday, Aug. 6, 1852. The results of the General Election for the British Parliament are now known. This result I shall analyze more fully in my next letter.

What were the parties which during this electioneering sgitation opposed or supported each

Tories, Whigs, Liberal Conservatives (Peelites,) Free Traders, par excellence, (the men of the Manchester School, Parliamentary and Financial Reformers,) and lastly, the Chartists.

Whigs, Free Traders and Peelites coalesced to oppose the Tories. It was between this coalition on one side, and the Tories on the other, that the real electoral battle was fought. Opposed to Whigs, Peelites, Free Traders and Tories, and thus opposed to entire official England, were the Chartists.

The political parties of Great Britain are sufficiently known in the United States. It will be sufficient to bring to mind, in a few strokes of the pen, the distinctive characteristics of each of

Up to 1846 the Tories passed as the guardians of the traditions of Old England. They were suspected of admiring in the British Constitution the eighth wonder of the world, to be laudatores temporis acti, enthusiasts for the throne, the High Church, the privileges and liberties of the British subject. The fatal year, 1816, with its repeal of the Corn Laws, and the shout of distress which this repeal forced from the Tories, proved that they were enthusiasts for nothing but the rent o land, and at the same time disclosed the secret of their attachment to the political and religious institutions of Old England. These institutions are the very best institutions, with the help of which the large landed properly—the landed interest has hitherto ruled England, and even now seeks to maintain its rule. The year 1816 brought to light in its nakedness the substantial class interest which forms the real base of the Tory party. The year 1846 tore down the traditionally venerable lion's ch Tory class interest had hitherto hide, under whi bidden itself. The year 1846 transformed the Tories into Protectionists. Tory was the sacred name, Protectionistis the profane one; Tory was the political battle-cry, Protectionist is the economical shout of distress : Tory seemed an idea, a principle : Pre tectionist is an interest. I'rotectionists of what? Of their own revenues, of the rent of their own land. Then the Tories, in the end, are Bourgeois as much as the remainder, for where is the Bour-geois who is not a protectionist of his own purse? They are distinguished from the other Bourgeois, in the same way as the rent of land is distinguished from commercial and industrial profit. Rent of land is conservative, profit is progressive; rent of land is national, profit is cosmopolitical; rent of land believes in the State Church, profit is a dissenter by birth. The repeal of the Corn Laws of 1846 merely recognized an already accomplished fact, a change long since enacted in the elements of British civil society, viz, the subordination of the landed interest under the moneyed interest, of property under commerce, of agriculture under manufacturing industry, of the country under the city. Could this fact be doubted country population stands, in England, to the towns' population in the proportion of one to three? The substantial foundation of the power of the Tories was the rent of land. The rent of land is regulated by the price of food. The price of food, then, was artificially maintained at a high rate by the Corn Laws. The repeal of the Corn Laws brought down the price of food, which in its turn brought down the rent of land, and with sinking rent broke down the real strength upon which the political power of the Tories reposed. What, then, are they trying to do now? To main-

tain a political power, the social foundation of which By nothing short of a Counter-Revolution, that is to say, by a reaction of the State against Society. strive to retain forcibly institutions and a very moment at which the rural population found itself outnumbered three times by the population of the towns. And such an attempt must necesrate and make more acute the social development

of England; it must bring on a crisis.

The Tories recruit their army from the farmers, their landlords as their natural superiors, or who are economically dependent upon them, or who do not yet see that the interest of the farmer and the interest of the landlord are no more identical than the respective interests of the borrower and of the They are followed and supported by the Colonial Interest, the Shipping Interest, the State Church Party, in short, by all those elements which consider it necessary to safeguard their interests against the necessary results of modern manufacturing industry, and against the social revolution prepared by it.

Opposed to the Toiles, as their heriditary enemies, stand the Whigs, a party with whom the American Whigs have nothing in common but the

name. The British Whig, in the natural history of politics, forms a species which, like all those of the amphibious class, exists very easily, but is dif-ficult to describe. Shall we call them, with their opponents, Tories out of office or, as continental writers love it, take them for the representatives of certain popular principles! In the latter case we should get embarrassed in the same diffiulty as the historian of the Whigs, Mr. Coke, who, with great waterfe, confesses in his "History of

be regretted that during the more than a century a half that the Whigs have existed, they have been, when in office, always prevented from carrying out these principles. So that in reality, carrying out these principles. So that in reality, according to the confession of their own historian, the Whigs represent something quite different from their professed "liberal and enlightened principles." Thus they are in the same position as the drunkard brought up before the Lord Mayor, who declared that he represented the Temperance principle but from some accident or o her, always ot drunk on Sundays.

But never mind their principles; we can better make out what they are in historical fact; what they carry out, not what they once believed, and now what they want other people to believe with

respect to their character.

The Whigs as well as the Tories, form a fraction of the large landed property of Great Britain. Nay, the oldest, richest and most arrogant portion of English landed property is the very nucleus of

the Whig party.
What, then, distinguishes them from the Towhat, then, distinguishes them from the lories? The Whigs are the aristocratic representatives of the Bourgeoisie, of the industrial and commercial middle class. Under the condition that the Bourgeoisie should abancon to them, to an obligarchy of aristocratic families the monopoly of government and the exclusions. ilies, the monopoly of government and the exclusive possession of office; they make to the middle class, and assist it in conquering, all those conssions, which in the course of social and political development have shown themselves to have become unavoidable and undelayable. Neither more nor less. And as often as such an unavoida ble measure has been passed, they declare loudly that herewith the end of historical progress has been obtained; that the whole social movement has carried its ultimate purpose, and then they "cling to finality." easily than the Tories, a decrease of their reatal revenues, because they consider themselves as the heavenborn farmers of the revenues of the British Empire. They can renounce the monopoly of the Corn Laws, as long as they maintain the monopoly of government as their family propertv. Ever since the "glorious revolution" of 1688 the Whigs, with short intervals, caused principally by the first French revolution and the consequent reaction, have found themselves in the enjoyment of the public offices. Whoever recalls to his mind this period of English history, will find no other distinctive mark of Whigdom but the maintainance of their family obligarchy. The interests and principles which they represent besides, from time to time, do not belong to the Whigs; they are forced upon them by the development of the industrial and commercial class the Bourgeoisie. After 1688 we find them united with the Bankocracy, just then rising into im-portance, as we find them in 1846, united with the Millocracy. The Whigs as little carried the Reform Bill of 1831, as they carried the Free Trade Bill of 1846. Both Reform movements, the political as well as the commercial, were movements of the Bourgeoisie. As soon as either of these movements had ripened into irresistability; as soon as, at the same time, it had become the safest means of turning the Tories out of office, the Whigs stepped forward, took up the direction of the Government and secured to themthe governmental part of the victory. In 1831 they extended the political portion of reform as far as was necessary in order not to leave the middle class entirely dissatisfied; after 184 they confined their free trade measures so far as was necessary, in order to save to the landed aristocracy the greatest possible amount of privileges. Each time they had taken the movement in hand in order to prevent its forward march, and

to recover their own posts at the same time. It is clear that from the moment when landed aristocracy is no longer able to maintain its position as an independent power, to fight, as an independent party, for the government position, in short, that from the moment when the Tories are definitively overthrown, British history has no longer any room for the Whigs. The aristocracy once destroyed, what is the use of an aristocratic representation of the Bourgeoisie against this aris-

It is well known that in the middle ages the German Emperors put the just then arising towns under Imperial Governors, "advocati," to protect these towns against the surrounding nobility. As soon as growing population and wealth gave them sufficient strength and independence to re-sist, and even to attack the nobility, the towns

also drove out the noble Governors, the advocati.

The Whigs have been these advocati of the British Middle Class, and their governmental monopoly must break down as soon as the landed nopoly of the Tories is broken down. In the same measure as the Middle Class has developed its independent strength, they have shrunk down

from a party to a coterie.

It is evident what a distastefully heterogeneous mixture the character of the British Whigs must turn out to be: Fendalists, who are at the same time Malthusians, money-mongers with feudal prejudices, aristocrats without point of honor, Bourgeois without industrial activity, finality, men with progressive phrases, progressists with fanatical Conservation and the progressists with ical fractions of reforms, fosterers of family-nepotism, Grand Masters of corruption, hypocrites of religion, Tartuffes of politics. The mass of the English people have a sound asthetical common sense. They have an instinctive hatred against everything motley and ambiguous, against bats and of the English people, the urban and rural prole tariat, has in common the hatred against the "money-monger." With the Bourgeoisie it has in common the batred against aristocrats. In the Whigs it hates the one and the other, aristocrats and Bourgeoie, the landlord who oppresses, and the money lord who exploits it. In the Waig it hates the oligarchy which has ruled over England for more than a century, and by which the People

s excluded from the direction of its own affairs. The Peclites (liberal and conservatives) are party; they are merely the sourcair of a partyman, of the late Sir Robert Peel But Er are too prosaical, for a sourceir to form, with them, the foundation for anything but elegies And now, that the people have erected be and marble monuments to the late Sir R. Pe all parts of the country, they believe they are able so much the more to do without those perambulant Peel monuments, the Grahams, the Gladstones, the Cardwells, &c. The so-called Peelites are nothing but this staff of bureacrats which Robert Peel had schooled for himself. And because they form a pretty complete staff, they forget for a moment that there is no army behind them. The Peelites, then, are old supporters of Sir R. Peel, who have not vet come to a conclusion as to what party to attach themselves to. It is evident that a similar scruple is not a sufficient means for them to constitute an independent power. Remain the Free-traders and the Chartists, the

delineation of whose character will for subject of my next. KARL MARY.

The Fishing Question-President Roberts of

Liberia-Austrian Affairs. Correspondence of the N. Y. Thouse. LONDON, Friday, Aug. 6, 1852. The fishing question is a great engine for the Opposition to demolish the Derby Ministry, or at least the Minister of Foreign Affairs, Lord Malmesbury, who has proved himself an unfit man for his arduous task. There is no doubt whatever, that the English Government will retract its inconsiderate orders-England not being auxious at all to get into quarrels with the States, and public opinion being strong in favor of an amicable settlement without armed vessels, and without uncourteous beliavier. Such blunders as this difficulty in which Lord Malmesbury and Sir John Pakington have involved themselves by sheer ignorance of the facts and previous discussions are more sure to overturn the Derby Ministry, than the not force of the Opposition. The Antiministerialists, it is true, are in majority, but as Parliament is rarely well attended, there is yet a great question whether the divisions will not be in favor of the Ministry. The relative strength of the parties will be tested immediately, at the opening of the Parliament by the election of the Speaker, and of the Chairman of the Standing Committee. As to the result public opinion is not

t have had the opportunity of meeting His Excellency, Mr. Roberts, President of Liberta, at an evening party. He is a man of agreeable, unpretending, gentlemanlike manners, a light quadroon, with a strong infusion of white blood. His eyes are of a grevish blue, his wooley hair is brown, not black, but his mails are an evidence of his black parentage. He gave a glowing description of Li-beria, extending from the Sharbro to Cape Pal-mes. The population is now of 15,000 emigrants prest majorite, conferses in his "History of Parties" that it is indeed, a certain number of "liberal, moral and enlightened principles" which count that it was greatly to sought the protection of the Colony, the majority

vet settled.

of them remnants of the tribes which have been destroyed by the wars, carried on in order to eatch slaves. Mr. Roberts mentioned that there are forty-three common schools in the Cisiony, and that the natives, who by the by have adapted the European costume, send their children from a distance of 200 miles to school. There is one padistance of 200 miles to school. There is one pa-per published in Mon.ovis, and the citizene dis-play much industry in farming. The exports of the Colony are paint oil, some ivery, and coffee, their bread stutteare Cassada. sweet potatoes, and principally rice. The rice fields are not in the plains along the rivers, but on the highlands. The crep is planted in the ainy season, and yields an abundant barvest, as the moisture of the at nosphere is sufficient for the crops. The climate is generally very healthy, and the Colony has all the germs of prosperity and of future greatness. It is really interesting to see a commonwealth of ne-grees prespering under a republican Government, whilst the statesmen of Europe endeavor to give currency to the notion that the natives of Europe are not yet prepared for republicanism.

Some curious reports have come from Austria, giving a striking commentary on the enthusiasm which prevails in Hungary towards the Emperor, according to the official accounts in the Vienna

In Pesth the flags which adorned the private In Festi the hags which the houses when the Emperor made his entry, were previously prepared by the ciric authorities and sent to the householders, who had to display them under penalty of a fine. And not withstanding the official enforcement of loyalty, the Emperor was so much displeased with his reception at Stuhlweissenburg, that the City has lost her charter in consequence, and by special order of the Em-peror, has to furnish six hundred new recruits, and to entertain a garrison of eight thousand men,

for two years, at five cents per man a day.

The Austrian loan in London was said to have succeeded, but after a minute investigation I find that out of the four millions sterling, but six hundred thousand have been subscribed by London firms. All the rest was subscribed by Vienna Paris and Amsterdam firms. The quotations on the Exchange ere merely nominal. The buyers and sellers being the same parties, the few subscribers themselves, who endeavor to raise the value of the bonds in this way. The loan after all has not met the financial difficulties of the Empire, and it is seriously in contemplation in Vienne, to force all the trustees of orphans to invest the fortunes of their wards in Government stocks. It is ominous that the same measure has already been enforced in former times in Austria it was done just two years before the bank ruptcy of 1811

Aware of the interest you take in the flax question, I call your attention to a new scutching machine, exhibited at the last meeting of the Royal Belfast Flax Improvement Society.

was described as being an ingenious invention, the process of scutching, after the rolling o the flax in the usual way, being entirely done by machinery, a few boys only being require I to present the flax straw, to straighten the ends as it passed through, and take out the fibre when clean. It appeared to do the work fairly, but there were no data yet for an estimate of the comparative quantity it could scutch, or the relative yield of flax from the same weight of straw, as compared with the old machine. Both these points were about to be ascertained. A new mode of pre paring flax fibre from the straw by a process differ ent from retting was about to be tried at Belfast by Messra, J. Leadbetter & Co., who were pur chasing dried flax straw from the farmers extensively. It was the invention of Mr. Watt. and would soon be ready for the inspection of the

The potato disease in Ireland is very serious.

## FROM NEW-YORK TO NINEVEH.

XLIV. THE CITY OF CHRIST.

Editorial Correspondence of the N.Y. Tribune. JERUSALEM, Monday, May 3, 1852.

Since travel fast is becoming a necessary part of education, and a journey through the East is no longer attended with personal risk, Jerusalem will soon be as familiar a station on the grand tour as Paris or Naples. The task of describing it is already next to superfluous, so thoroughly has the topography of the city been laid down by Robinson, Bartlett and others. There is little more left for Biblical research. The few places which can be authenticated are now generally ascepted, and the many doubtful ones must always be the subjects of speculation and conjecture. There is no new light which can remove the cloud of uncertainties wherein one continually wanders. Yet, even rejecting all these with the most skeptical spirit, there still remains enough to make the place sacred in the eyes of every follower of Christ. The city stands on the ancient site; the Mount of Olives looks down upon it: the foundations of the Temple of Solomon are on Mount Moriah; the Pool of Siloam has still a cup of water for those who at noontide go down the Valley of Jehosaphat; the ancient gate yet looketh toward Damascus, and of the Palace of Herod, there is a tower which Time and Turk and Crusader have spared.

Jerusalem is built on the summit ridge of the hill country of Palestine, just where it begins to slope eastward. Not half a mile from the Jaffa Gate, the waters run toward the Mediterranean. It is about 2.700 feet above the latter, and 4.000 above the Dead Sea, to which the descent is much more abrupt. The hill, or rather group of small mounts, on which Jerusalem stands, slants eastward to the brink of the valley of Jehosaphat, and the Mount of Olives rises opposite, so that from its sides and summit one sees the entire city spread out like a map before him. The Valley of Hinnom. the bed of which is on a much higher level than that of Jehosaphat, skirts the south-western and southern part of the walls, and drops into the latter valley at the foot of Mount Zion, the most southern of the mounts. The steep slope at the junction of the two valleys is the site of the city of the Jebusites, the most ancient part of Jerusalem. It is now covered with garden-terraces, the present wall crossing from Mount Zion on the south to Mount Moriah on the east. A little glenanciently called the Tyropeon, divides the mounts. and winds through to the Damascus Gate, on the north, though from the hight of the walls and the position of the city, the depression which it causes in the mass of buildings is not very perceptible. except from the latter point. Moriah is the lowest of the mounts, and hangs directly over the Valley of Jehosaphat. Its summit was built up by Solomon so as to form a quadrangular terrace, 500 yards by 300. The lower courses of the grand wall, composed of huge blocks of gray conglomerate limestone, still remain, and there seems to be no doubt that they are of the time of Solomon. Some of the stones are of enormous size; I noticed several which were fifteen, and one twenty-two feet is length. The upper part of the wall was restored by Sultan Selim, the conqueror of Egypt, and the level of the terrace now supports the great Mosque of Omar, which stands on the very site of the temple. Except these foundation walls, the Damascus Gate and the Tower of Hippicus, there is nothing left of the ancient city. The length of the present wall of circumference is about two miles, but the circuit of Jerusalem in the time of Herod was probably double

The best views of the city are from the Mount of Olives, and the hill north of it, whence Titus directed the seige which resulted in its total destruction. The Crusaders under Godfrey of Bouillon encamped on the same hill. My first walk after reaching here, was to the summit of the Mount of Olives. Not far from the hotel we came upon the Via Dolorosa,up which according to Catholic tradition, Christ toiled with the cross upon his shoulders. I found it utterly impossible to imagine that I was walking in the same path, and preferred doubting the tradition. An erch is built across the street at the spot where they say Christ was shown to the populace. The passage is steep and rough, descending to St. Stephen's Gate by the GovernPontius Pilate. Here, in the wall forming the northern part of the foundation of the templer there are some very fine remains of ancient workmanship. From the city wall, the ground descends abruptly to the Valley of Jehosaphat -The Furkish residents have their tombs on the city side, just under the terrace of the mosque, while thousands of Jews find a peculiar kentitude in having themselves interred on the opposite slope of the Mount of Olives, which is in some places quite covered with their crumbling tombstones. The bed of the Brook Kedron is now dry and stony. A sort of chapel, built in the bottom of the valley, is supposed by the Greeks to cover the tomb of the Virgin-a claim which the Liatins consider absurd. Near this, at the very fact of the Mount of Olives, the latter sect have lately built a high stone wall around the Garden of Gethsemane, for the purpose, apparently, of protecting the five aged olives. I am ignorant of the grounds wherefore Gethsemane is placed here .-Most travelers have given their faith to the spot, but Dr. Robinson, who is more reliable than any amount of mere tradition, does not coincide with them. The trees do not sppear as ancient as some of those at the foot of Mount Carmel, which are supposed to date from the Roman colony established by Titus. Moreover, it is well known that at the time of the destruction of Jerusalem by that Emperor, all the trees, for many miles around, were destroyed. The olive-trees, therefore, cannot be those under which Christ rested, even supposing this to be the true site of Gethse mane.

The Mount of Olives is a steep and rugged hill, considerably higher than the city and the surrounding hights. It is still covered with olive orchards, and planted with patches of grain, which do not thrive well on the stony soil. On the summit is a mosque, with a minaret attached, which affords a grand panoramic view. As we reached it, the Chief of the College of Dervishes, in the court of the Mosque of Omar, came out, with a number of attendants. He saluted us courteously, which would not have been the case had he been the Superior of the Latin Convent, and we Greek Monks. There were some Turkish ladies in the interior of the mosque, so that we could not gain admittance, and therefore did not see the rock containing the foot-prints of Christ, who, according to the Moslem tradition, ascended to heaven from this spot. The Mahommedans, it may not be generally known, accept the history of Christ, except his crucifixion, believing that he passed to heaven without death, another person being crucified in his stead. They call him the Rok-Allah, or God-Soul, and consider him, after Mahomet, as the holiest of the Prophets.

We ascended to the gallery of the minaret .-The city lay opposite, so fairly spread out to our view that almost every house might be separately distinguished. It is a mass of gray buildings, with deme-roofs, and but for the mosques of Omar and El Aksa, with the courts and galleries around them, would be exceedingly tame in appearance, The only other prominent points are the towers of the Holy Sepulchre, the citadel, enclosing Herod's Tower, and the mosque on Mount Zion. The Turkish wall, with its sharp angles, its square bastions, and the long, embrasured lines of its parapet, is the most striking feature of the view. Stony hills stretch away from the city on all sides, at present cheered with tracts of springing wheat, but later in the season brown and desc late. In the south the convent of St. Elias is visible, and part of the little town of Bethlehem. I passed to the eastern side of the gallery, and there, deep down among the sterile mountains, gleamed a long sheet of blue water; its southern extremity vanishing in a hot, sulphury haze. The mountains of Ammon and Moab, which formed the back-ground of my first view of Jerusalem, leaned like a vast wall against the sky, beyond the sea and the broad valley of the Jordan. The great depression of the plain below the sea-leve gives it a most remarkable character. It appears even deeper than is actually the case, and resembles an enormous chasm or moat, separating two different regions of the earth. The khamseen was blowing from the desert, and threw its veil of fiery vapor over the landscape. The muezzin pointed out to me the location of Jericho, of Kerak in Moab, and Es-Salt in the country of Ammon. Ere long the shadow of the Minaret de noted noon, and, placing his hands on both side of his mouth, he cried out, first on the South side, toward Mecca, and then to the West, and North, and East: "God is great: there is no God but God, and Mahomet is His Prophet! Let us prostrate ourselves before Him: and to Him alone be

Jerusalem, internally, gives no impression but that of filth, ruin, poverty and degradation. There are two or three streets in the western or higher portion of the city which are tolerably clean, but all the others, to the very gates of the Holy Sepulchre, are channels of pestilence. The Jewish Quarter, which is the largest, so sickened and disgusted me that I should rather go the whole round of the city walls than pass through it a second time. The bazaars are poor, compared with those of other Oriental cities of the same size, and the principal trade seems to be in rosaries, both Turkish and Christian, crosses, seals, amulets, and pieces of the Holy Sepulchre. The population, which may possibly reach 20,000, is apparently Jewish, for the most part; at least, I have been principally struck with the Hebrew face, in my walks. The number of Jews has increased considerably within a few years, and there is also quite a number who, having been converted to Protestantism, were brought hither at the expense of English Missionary Societies for the purpose of forming a Protestant community. Two of the hotels are kept by families of this class. The English have lately built a very handsome church within the walls, and Rev. Dr. Gobat. ell known by his missionary labors in Abyssinia now has the title of Bishop of Jerusalem. A friend of his in Central Africa gave me a letter of introduction for him, and I am quite disappointed in finding him absent. Rev. Dr. Barclay, of Virginia, a most worthy man in every respect, is at the head of the American Mission here. There is, besides, what is called the "American Colony," at the village of Artos, near Bethlehem-a little community of converts, whose experiments in cultivation have met with remarkable success, and are much spoken of at present.

Whatever good the various missions here may accomplish, Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice-in short, to judge of each faith by the conduct of its professors-I should at once choose Mahomedanism. When you consider that in the Holy Sepulchre there are nineteen chapels, each belonging to a different sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them, you may judge how those who call themselves follow ers of the Prince of Peace practice the pure faith He sought to establish. Between the Greek and Latin churches, especially, there is a deadly feud and their contentions are a scandal, not only to the few true Christians here, but to the Moslems themselves. It elieve there is a sort of trace at-

or's Palace, standing on the site of the house of present, owing to the settlement of some of the lings under our feet. It would be well for many silver star, which the Greeks stole from the shrine of the Nativity, at Bethlehem. The Latins, however, not long since demolished ci et armis a chapel which the Greeks commenced building on Mount Zion. But if the employment of material weapons has been abandoned for the time, there is none the less a war of words and of sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chant, than the Latins fly to the assault-They have an organ, and terribly does that organ strain its bellows and labor its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abysinians strike in with harsh brazen clang, and for the moment triumph. But there are Copts, and Maronites, and Armenians, and I know not how many other sects who must have their share, and the service that should have been a many-toned harmony, pervaded by one grand spirit of devotion. becomes a discordant orgy belitting the rites of

> A long time ago-I do not know the precise number of years-the Sultan granted a firman, in answer to the application of both Jews and Christians, allowing the members of each sect to put to death any person belonging to the other sect, who should be found inside of their churches or synagogues. The firman has never been recalled, though in every place but Jerusalem it remains a dead letter. Here, although the Jews freely permit Christians to enter their synagogue, a Jew who should enter the Holy Sepulchre would be lucky if he escaped with his life. Not long since, an English gentleman, who was taken by the monks for a Jew, was so severely beaten that he was confined to bed for two months. What worse than scandal, what abomination, that the spot looked upon by so many Christians as the most awfully sacred on earth, should be the scene of such brutish intolerance! I never pass the group of Turkish officers, quietly smoking their long pipes and sipping their coffee within the vestibule of the Church, without a feeling of humiliation. Worse than the money-changers whom Christ scourged out of the Temple, the guardians of this edifice make use of His crucifixion and resurrection, as a means of gain. You may buy a piece of the stone covering the Holy Sepulchre, duly certified by the Greek Patriarch of Jerusalem, for about \$7. At Bethlehem, which I visited this morning, the Latin monk who showed us the manger, the pit where 12,000 innocents were buried. and other things, had much less to say of the sacredness or authenticity of the place, than of the injustice of allowing the Greeks a share in its possession.

> I made the round of the Holy Sepulchre on Sunday, while the monks were celebrating the festival of the Invention of the Cross, in the chapel of the Empress Helena. As the finding of the cross by the Empress is almost the only authority for the places inclosed within the Holy Se pulchre, I went there inclined to doubt their an thenticity, and came away with my doubt vastly increased. The building is a confused labyrinth of chapels, choirs, shrines, staircases and vaultswithout any definite plan or any architectural beauty, though very rich in parts and full of picturesque effects. Golden lamps continually burn before the sacred places, and you rarely visit it without seeing some procession of monks, with crosses, censers and tapers, threading the shadowy passages, from shrine to shrine. It is astonishing how many localities are assembled under one roof. At first, you are shown the stone on which Christ rested from the burden of the cross; then, the place where the soldiers cast lots for his garments, both of them adjoining the Sepulchre. After seeing this, you are taken to the Pillar of Flagellation; the stocks; the place of crowning with thorns; the spot where He met His mother: the cave where the Empress Helona found the cross: and lastly, the summit of Mount Calvary. The Sepulchre is a small marble building in the center of the church. We removed our shoes at the entrance, and were taken by a Greek monk, first into a sort of ante-chamber lighted with golden lamps, and having in the center, inclosed in a case of marble, the stone on which the angel sat. Stooping through a low door, we entered the Sepulchre itself. Forty lamps of gold burn unceasingly above the white marble slab, which, as the monks say, protects the stone whereon the body of Christ was laid. As we again emerged, our guide led us up a flight of steps to a second story, is which stood a shrine, literally blazing with gold. Kneeling on the marble floor, he removed a golden shield and showed us the hole in the rock of Calvary, where the cross was planted. Close beside it was the fissure produced by the earthquake which followthe crucifixion. But to my eyes, aided by the light of a dim wax taper, it was no violent rupture, such as an earthquake would produce, and the rock did not appear to be the same as that of which Jerusalem is built. As we turned to leave, a monk appeared with a bowl of sacred rosewater, which he sprinkled on our hands, bestowing a double portion on a rosary of sandal-wood which I carried. But it was a Mahometan rosary, brought from Mecca, and containing the sacred

number of ninety-nine beads. I have not space here to state all the argument for and against the localities in the Holy Sepulchre. I came to the conclusion that none of them were authhentic, and am glad to have the concurrence of such distinguished authority as Dr. Robinson. So far at this being a matter of regret, I, for one, rejoice that those sacred spots are lost to the world. Christianity does not need them, and they are spared a daily profanation in the name of religion. We know that Christ has walked on the Mount of Olives, and gone down to the Pool of Siloam, and tarried in Bethany; we know that here, within the circuit of our vision, He has suffered agony and death, and that from this little point went out all the light that has made the world greater and happier and better in its later than its earlier days. Yet, I must frankly confess, in wandering

through this City-revered alike by Christians, Jews and Turks as one of the holiest in the world -I have been reminded of Christ, the Man, rather than of Christ, the God. In the glory which overhangs Palistine afar-off, we imagine emotions which never come, when we tread the soil, and walk over the hallowed sites. As I toiled up the Mount of Olives, in the very footsteps of Christ, panting with the heat and the difficult ascent, I found it utterly impossible to conceive that the Deity, in human form, had walked there before me. And even at night, as I walk on the terraced roof, while the moon, "the balmy moon of blessed Israel," restores the Jerusalem of olden days to my imagination, the Savier who then haunts my thoughts is the Man Jesus, in those moments of trial when he felt the weaknesses of our common humanity; in that agony of struggle in the garden of Gethsemane, in that still more bitter cry of human doubt and human appeal from the cross: "My God, my God, why hast Thou forsaken me!" Yet there is no reproach for this conception of the character of Christ. Better the divinely-inspired Man, the purest and most perfect of his race, the pattern and type of all that is good and holy in Humanity, than the Deity for whose intercerrion we pray, while we trample his teach-

Christian sects, did they keep continually before their eyes the human character of Christ, How much bitter intolerance and persecution might be spared the world, if, instead of adoring Him as a Divine Mediator, they would strive to walk the ways He trod on earth. But Christianity is still undeveloped, and there is yet no sect which represents its full and perfect spirit.

It is my misfortune if I give offense to any friends at home by these remarks. I cannot tesome emotions I do not feel, and must describe Jerusalem as I found it. Since being here, I have rend the accounts of several travelers, and in many cases the devotional raspsodies—the ecstacies of awe and reverence—in which they indulge, strike me as forced and affected. It was partly from reading such accounts that my anticipations were raised too high, for the view of the city from the Jaff's road and the panorama from the Mount of Olives are the only things wherein I have been pleasantly disappointed. By far the most interesting relic left to the city

is the foundation wall of Solomon's Temple. The

Mosque of Omar, according to the accounts of the Turks and Mr. Catherwood's examination, rests on immense vaults, which are believed to be the substructions of the Temple itself. Under the dome of the mosque there is a large mass of nataral rock, tevered by the Moslems as that from which Mahomet mounted the beast Borak when he visited the Seven Heavens, and believed by Mr. Catherwood to have served as part of the foundation of the Holy of Holies. No Christian is allowed to enter the mosque, or even its enclosur, on penalty of death, and even the firman of the Sultan has failed to obtain admission for a Frank. I have been strongly tempted to make the attempt in my Egyptian dress, which happens to resemble that of a mol ah, or Moslem priest, but the Dervishes in the adjoining college have sharp eyes, and my pronunciation of Arabic would betray me in case I was accosted. I even went so far as to buy a string of the large beads usually carried by a mollah, but unluckily I do not know the Moslem form of prayer, or I might carry out the plan under the guise of religious abstraction. This morning we succeeded in getting a nearer view of the mosque from the roof of the Governor's palece. François, by assuming the character of a Turkie caunss, gained us admission. The roof overlocks the entire enclosure of the Harem, and gires a complete view of the exterior of the mosque and the paved court surrounding it. There is no regularity in the style of the buildings in the enclosure, but the general effect is highly picturesque. The great dome of the mosque is the grandest in all the Orient, but the body of the edifice, made to resemble an octagonal tept and covered with blue and white tiles, is not high enough to do it justice. The first court is paved with marble, and has four particos, each of five light Saracenic arches, opening into the green park which occupies the rest of the terrace. This park is studded with cypress and fig trees, and dotted all over with the tombrof shekhs. As we were looking down on the spacious area, behold! who should come along but Shekh Mohammed Senoosce, the holy man of Timbuctoe, who had laid off his scarlet robe and donned a green one. I called down to him, whereupon he looked up and recognized us. For this reason [ regret our departure from Jerusalem, as I am sure a little persuasion would induce the holy man to accompany me within the mosque.

We leave to-morrow for Damascus, by way of Nazareth and Tiberius. My original plan was to have gone to Djerash, the ancient Geraza, in the land of Gilead, and thence to Bozrab, in the Djebel Hanoran. But Djebel Adjeloun, as the country about Djerash is called, is under a powerful Bedouin shekh, named Abdel-Azeez, and without an escort from him, which involves considerable delay and a fee of \$150, it would be impossible to make the journey. We are therefore restricted to the ordinary route, and in case we should meet with any difficulty by the way, Mr. Smith, the American Consul, who is now here, has kindly procured us a firman from the Pasha of Jerusalem. All the travelers here are waking preparations to leave, but there are still two parties in the Desert.

Legal Intelligence-Important Will Case.

Legal Intelligence—Important Will Case.

An important suit is now pending in the Supreme Court of the City of New York, involving the validity of several of the provisions of the will of Dr. Wm. Barthrop, late of Kindernook, in the Consty of Columbia. The legal questions to be settled in the case are of great importance, and in the result of the saft the public have a direct interest; as upon that result depends the disposition of several hundred thoused dollars. The precise question is, whether the estimability of the control of the control intended, or whether it shall be enjoyed by individuals, not of his kin, and to whom it was not in any event intended to be given. The brief history of the case is this:

case is this:

Dr. William Barthrop, an Englishman, resided in Kinderhook, and pursued the practice of his profession as a physician for about forty years. He died in 1838, possessed of an estate valued at that time at about two possessed of an estate valued at that time at about two possessed of an estate valued at that time at about in-hundred thousand dollars, consisting mostly of persoal property. He left a widow, but no children, or other relative in the United States. His nearest relative in-ing was Mrs. Mary Bonsor, of Nottingham, England. She was the mother of several children, the negland.

and nieces of the testator.

Dr. Barthrop, prior to his death, made his will—the most important provisions of which are as follows: He gave his widow ten thousand dollars to cash, will safern expection less than the cash, will safern expection to the cash. ous specific legacies and the use of a house do To his sister, Mary Bonsor, he gave an ana directed his executors to purchase a farm for six tho-sand dollars for his nephews and nieces, to be hapfor them fifteen years, and then sold by the executors, and the proceeds divided among his nephews and alcon-all the residue and remainder of the estate was disposed.

of substantially as follows:
As soon as sufficient funds should be realized the executors were directed to creet a public disposary, on a plan similar to that in New-York City, for isdigent persons, to be attended by a physician, sected to the establishment, at their own homes and also daily at the dispensary. Sufficient funds were directed to be set apart for the creetlon of the building and annual expenses. Although the place for the location of the dispensary is not named in the will, the testator effectly intended that it should be erected in Kinderhook, the places is his waller.

dispensary is not named in the will, the tostsof sidentity intended that it should be erected in Kinderhook, the place of his residence.

Before any money was to be appropriated to the erection of the dispensary, he gave his executors of the survivors of them, \$19,000 in trust, that if the executors were satisfied of their proper management they should pay to the Society for the Benefit of Telloreses and Seamstresses in the City of Philadelphis, and the Society for the Banefit of Telloreses and Seamstresses in the City of New York, each \$1,000 annually for five years after his death. To the Fensis Assistance Society, and the Society for the Relief Respectable Aged and Indigent Females, and the Fensis and Respectable Aged and Indigent Females, and the female Benevolent Society, all of the City of New Yest, each the sum of \$500 annually for six years after his decease. But if the executors should be of opinion that any of these societies should not meritate legates as the first of the money should be wisheld, and the executors were directed to pay and apply his same to any other charitable societies, incorporated or not, which they should think deserving of the bequest.

The concluding clause of the will is in the following words: "And in the second place, after lowing the provision in my sell or in the first his satisfying the provision in my sell or in the first his same, in such sums, of such time and times as in that dissame, in such sums, of such time and times as in that dissame, in such sums, of such time and times as in that dissame, the steam, at such time and times as in that dissame, the steam, at such time and times as in that dissame, the steam, at such time and times as in that dissame, the steam, at such time and times as in that dissame, the steam, at such time and times as in that dissame, the steam of the second of the population of the proper to the Treatment of the premier of the premier of the premier of the second of the s

same, in such sums, at such time and times as in that as creation they shall think it and proper, to the Treasurer of other efficer having the management of the pseuming officirs of any one or more societies for the support of ineigent respectable persons, especially females and ineigent respectable persons, especially females and orphans, and for the use of said society or sucieties, here orphans, and for the use of said society or sucieties, here

indigent respectable persons, especially represent or plants, and for the use of said society or societies, here by intending to give my executors full discretionary power as to the despectation of the same, but say as that the same shell be applied to objects of charies.

Upon the decease of Dr. Barthrop, in 1820 the executors named in the will presented it to the Surogate of the County of Columbia for probate and gate of the County of Columbia for probate and gate of the County of Columbia for probate and proof. The proof of the will was contested by Dr. John P. Backman, of Kinderhook, a son of the widow of Dr. Barthrop by a former hunband, on the ground of the incompetency of the testator. A long and spitted the incompetency of the testator. A long and spitted contest ensued, which resulted in the establishment of the will. All the executors named in the will for resone and considerations not recessary to be bacestard; sone and considerations not recessary to be bacestard; renounced the executors of the will on the day is an admitted to probate by the Surrogate. The widow of admitted to probate by the Surrogate.